THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD
ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP
ESTABLISHED IN 1842 REGISTERED AS A NEWSPAPER

No. 5977 Saturday, January 26, 1957 Price Threepence

BREAKING THROUGH

WE print this week another Youth Supplement, and our readers will find within it the enthusiasm that stirs so many young people about religion. For those who will look behind the words there may indeed be found the kind of religious faith that creates religious movements.

For such movements will have to be created, or re-created, in our contemporary society. Modern industrialism is constructing a new environment for men. It is not necessarily a better or a worse environment from the past: it had best be described as different. On any showing it is materially more prosperous than anything in the past, but it would be a bold man who would say that it has brought, of itself, deeper interior human happiness. Neither on this account can it be scrapped, for to accept voluntarily the mass material misery of the past, just because the present has failed to give all that is expected of it, is surely to lose faith altogether in the spirit of man.

Two Things

About the new industrial society two things of major consequence can be noted. The first is that when the word adventure is used it is usually addressed to adventure in material construction. Scientists and technicians are sought for with the assumption behind the seeking that the real scope for the human spirit in the future will be found in the manipulation of nature.

And secondly conventional religion has very little to say about this. It more or less plays up to it, and not simply in the obvious ways of opposing clichés, or desperately trying to fit clichés into scientific advance, but, by implication, admitting that it accepts all the standards of the new society.

Religion, it is assumed is an activity which must be fitted in with all the practices of industrialism. Its observance or non-observance from State to State makes precious little difference to the lot of man. It would be hard to say whether conventional church-going or the equally conventional staying away has made the slightest impact upon the new world men are creating. The supremacy of the machine in the sense that it is taken as an indication of the advance of civilization is as obvious in a church-going nation as in one where churches are hardly thought of.

Subjects for Discussion

And this is a fair reflection of what the average man thinks of religion. In a sense belief or non-belief in God is not regarded as of much importance. The existence of God is a subject which can sometimes be discussed—and this itself is sometimes regarded as a virtue—but any tragic sense of the importance of the subject is usually absent. God is a thing in the sky somewhere: the possibility of his existence can almost be reduced to the level of the possibility of the existence of flying saucers. And this in church-going nations as in non-church-going. It is all one. The level of the discussion, except in certain infinitely small minority groups, is not noticeably different anywhere.

Immortality

The *Sunday Times* is at present printing a series of articles on the subject of immortality. The first article was contributed by Dorothy Sayers. She gave a more or less classical description of traditional Christian belief in the subject. The second article was by Bertrand Russell. He thought the traditional belief was a "fairy tale". Now, whether men live after death has been regarded as a fairly important matter. So important that it should be difficult to find words to describe it. Yet here were two highly intelligent people with flatly contradictory beliefs about it: and it is doubtful if the average reader found anything odd in this. He assumes that immortality is a subject for discussion: it is a matter of some interest: but it is not a matter of tragic or infinite concern. Indeed, in another connection, it is not odd to find a group of Unitarian ministers talking it over in positive or negative terms and not in the least shaken by the possibility of infinite consequences. It is credibly reported that about a quarter of the people who regularly attend Church of England services do not believe in immortal life. Few people regard this as odd. It is a reflection of the life of serious people outside the churches. Belief in immortality or disbelief is regarded very much of equal importance—and that means in any real religious sense of no importance at all.

The Existence of God

The same is true about the existence of God. Few people are passionately involved. What is done or what is usually believed is accepted without question. In conventional religion as conventionally practised or not practised there is little religious sense. On the whole in the contemporary world it takes second place, if any place at all, to all the standards of industrial achievement. There is a thrill in believing that in twenty or thirty years a man will only be working thirty hours a week : there is not the slightest thrill in thinking about what he is going to do with the rest of his time. What? In short, what is he going to do with his life? No one knows. And the smell of this is already apparent in the supposition that the modern society is in a permanent state of crisis. Crisis in what? And few people could give a really satisfactory answer.

Real religion has the task of breaking through this sham; and a hard enough task it is. For real religion in the sense that it has been understood by the great founders of the religions is mostly denied by many of the assumptions of industrialism. How can men live in an industrial age—which they will have to do, there is no going back—and at the same time find their way to what their ancestors called "blessedness?"

This is the real issue of the religious life in our time. It is one that youth will take to its mind and heart.

AMERICAN UNITARIANISM IN 1956

By The Rt. Hon. J. Chuter Ede, C.H., M.P.

AT a luncheon at the Arlington Street Church, Boston, on the last day of my six weeks' tour of North America as President of the International Association for Liberal Christianity and Religious Freedom, the minister, Dr. Dana McLean Greeley, who invited me to undertake the journeyings, said 25 churches had been visited, 48 formal addresses had been delivered, many additional informal talks had taken place, 51 luncheons, dinners and teas attended. The fulfilment of this programme had involved 6,500 miles of travel between my landing at Boston Airport on November 3 and taking off therefrom on December 13 !

For part of the time, particularly during my visit to Chicago and Cleveland, Dr. F. M. Eliot, President of the American Unitarian Association, took over responsibility. The journeys by train and plane with him were made memorable by an insight into his cultured, wide and optimistic outlook on the religious and civil life of our time. His skill as a negotiator showed itself at its best in our conversation with the authorities of the University of Chicago, in whose buildings arrangements have been made for the next Congress of the International Association to be held from Saturday, August 9, to Wednesday, August 13, 1958. Professor J. Luther Adams, shortly moving to Harvard, and Professor Mead, Principal of the Meadville Unitarian College, helped us in reaching this most desired objective by their presence at the crucial interview and their advice based on their local knowledge.

Education

Every effort will be made to minimize the expenses to be incurred by European participants in the Congress. The American Unitarian Association has commenced work on a scheme which will enable such visitors to be conveyed free from their point of arrival in North America to Chicago and back to their point of departure. University lodgings and cafeteria will be available. These arrangements will reduce cost considerably. The International Association hopes soon to have a preliminary figure available for inquirers.

From the statistics in the first paragraph above, it will be gathered that in the time placed at Dr. Greeley's disposal as many opportunities as anyone could expect came my way to assess the purpose and vitality of American Unitarianism. In the great cities of New York, Philadelphia, Washington, Chicago and Cleveland, as well as in Boston, the churches lead a vigorous life. In such places the organization amazed me with the variety of its subordinate organizations and the number of lay staff running them.

The absence of religious instruction in the publicly supported day schools has led to the appointment by the churches of Directors of Religious Education, and on the church premises suitable rooms, furniture and apparatus provide facilities for this instruction for children from the infants onwards. In developing areas, as notably in one new outgrowth of Cleveland, the Sunday School and Parish Hall are built first and the church follows. On my first Sunday in America at a conference representing the two Massachusetts counties of Norfolk and Suffolk it was interesting to listen in Dedham Church (gathered in 1638 !), to a discussion in which the mobility of modern American citizens received urgent constructive consideration.

New Building

This phenomenon thrusts itself into prominence everywhere. All the great cities sprawl outwards. Ill-designed small houses with garages have sprung, and continue to spring, up in thousands. The dwellers therein go to work in cars which (in spite of new majestic highways with all the latest contrivances for road junctions, fly-overs, carry-unders and clover-leaves) present the civic authorities with traffic problems far greater than ours. Suburbia has become the major social worry of all concerned with the community life in both the United States and Canada.

The Unitarian Churches have confronted this task with faith and zeal. On November 11 the assistant minister at Toronto took me to a still developing suburb where houses were still being built and where notice-boards alone indicated where schools and shops might be expected. A congregation of over 100 filled the canteen of a television factory. In the afternoon of the same day an enthusiastic layman took me to another suburb where with their own hands the parishioners had built and almost finished a Parish Hall, the nucleus of a new group of church buildings.

Unitarian Fellowships

Another interesting and encouraging feature is the place Unitarianism holds in the faculties of the new sciences in the universities. Without staking too large a claim on limited observation it would be wrong to ignore these contacts. The Thomas Jefferson Memorial Church at Charlottesville, recently gathered, now under our old English friend, the Rev. Henry Cheetham, exerts a lively liberal influence in the city which is the home of the University of Virginia. This State has its ties with an English tradition, although not the same as that which makes Boston and its environs, in spite of the influx of Irish and Italian immigrants, so reminiscent of home to an English nonconformist.

Even farther south, the church in the modern industrial city of Charlotte, North Carolina, under the Rev. E. A. Cahill (a member of the International Association's Executive), has developed Unitarian Fellowships in towns within a radius of 100 miles. Some of these hope soon to establish their own churches. Their loyalty to their faith was shown by the attendance of their representatives at a crowded service when there was standing room only on the occasion of my address on November 25. The day being delightfully mild some of these fellowships had arranged a picnic party on their homeward motor journey. Since then Mr. Cahill has accepted a call to Atlanta, Georgia. These Southern Churches have a pioneering spirit and tackle the problems of breaking new ground with inspiring zest.

A personal highlight of the tour was the delivery of the address to a Thanksgiving Day Service in the Universalist Church at Washington, D.C., where the congregation united the Universalists, Unitarians and Swedenborgians. My claim that as this was the remembrance of the triumph of Englishmen (who had crossed the Atlantic that their children might grow up as English and not as Dutch), over the rigours of a

North American winter, it was fitting that the address should be given by an Englishman caused some eyebrows to rise. Dr. Eliot subsequently provided convincing proof of the sound historical ground for this approach by pointing out that William Bradford, Governor of Plymouth Colony, in his account of the prospect the colonists faced on landing, wrote: "May not and ought not the children of these fathers say: 'Our fathers were Englishmen which came over this great ocean, and were ready to perish in this wilderness: but they cried unto the Lord'."

Moral Leadership

At various private dinners and luncheons opportunities were afforded me to meet high-ranking leaders of American political affairs. These contacts were illuminating and informative but, on both sides, it was agreed that these occasions should be for the acquisition of background knowledge. Therefore, it would be a breach of confidence for me to do more than say that, once the Presidential Election was over, responsible Americans realized with a profound sense of shock that, as never before, they had to provide not merely financial and military resources but moral leadership for the democratic world.

Free peoples throughout the world, and others nobly striving to be free, may well be thankful that in America the Unitarian Churches, with their illustrious record of unhesitating service to the causes of liberty and righteousness at home and abroad, are expanding in numbers and in influence.

As in private duty bound, let me close with unstinted praise of the many who made my visit so comfortable and congenial. There is an innumerable crowd of such witnesses to the brotherhood of those who serve freedom of thought and who strive to make straight in the desert the highway for the advancement of the Kingdom of God on earth. To them, but particularly to that hard, yet generous taskmaster, Dana Greeley, let my last word be of sincerest thanks.

COMMENT

"Flying Objects"

SOME time ago I listened to a television discussion on the pros and cons for the existence of what may be collectively referred to as "flying saucers". After having heard great argument, I, like Omar's inquirer, came out by the same door as in I went. I felt that "there is something in it", but also felt vexed that there was very little attempt in the world at large to weigh up all the evidence that has appeared on the subject. In the paper that arrived this morning I have been reading a statement made by Rear-Admiral Belmer Fahrney, former head of the U.S.A. Navy's guided missiles programme, that flying objects are entering the earth's atmosphere at a very high speed. He is said to have told a Press Conference that there were signs that these objects were intelligently directed; although no agency in the world is able at the present moment to achieve the speeds and the accelerations which radar and observers indicate these flying missiles are able to. It is quite within the range of possibility that inhabitants of other planets, if they exist, are just as curious about us as we are about them, and have decided to see for themselves; but it seems curious that these attempts should coincide with humanity's own first experiments in high-flying planes and guided missiles.

Vanishing Newspapers

Hardly a month passes without news that some newspaper that has been in operation for a great number of years has been compelled to cease publication. The latest victim is the well-known Glasgow *Evening News* which, largely under the leadership of the late Neil Munro, the Scottish novelist, kept up a very high standard in journalism. The paper, it is said, had been losing money for the last five years, and the blame must be ascribed to the ruinous competition between Glasgow's three evening newspapers for the support of a little over 600,000 potential readers. This phenomenon of the disappearance of great newspapers is not confined to Britain, for within the last few days it has been announced that the *Argus*, the great Melbourne newspaper, which has been in existence almost from the foundation of the city, has ceased publication. It would not be so unfortunate, perhaps, that some papers disappear, were it not for the fact that it is almost an invariable rule that the paper that disappears is not the least meritorious among the competitors. It cannot be to the advantage of any nation that the flow of news and comment comes from fewer and fewer sources. At the same time, it is probable that the relatively independent news service of sound radio and television helps to lessen the harm done by the disappearance of alternative sources of information.

The Press and Privacy

Most people will heartily agree with the condemnation by the Press Council of attempts by journalists to invade the privacy of the Royal Family at the time of the Duke of Kent's 21st birthday celebrations. Many people, no doubt, were interested in the occasion, and with that in view information had already been supplied concerning the private dinner party and subsequent dance in order to enable newspapers to meet their readers' expectations. The Royal Family, no doubt, is peculiarly liable to that kind of annoyance, and the Press Council can deal with it; but invasion of privacy is a kind of annoyance to which humbler individuals are sometimes exposed, that is not so easily dealt with. There is, no doubt, a legal remedy for some kinds of invasion of privacy, but it is expensive, and in the most painful instances the publicity attached to legal action would only accentuate the grievance. I was first impressed by the seriousness of this position on being present at a performance of one of J. B. Priestley's plays, in which a press baron intimates his intention of publishing a series of famous criminal trials, among them, however, being a case that would cause infinite pain to the criminal's family, very decent people known to the newspaper owner himself. He is, however, prevented from carrying out his intention by his strong-willed mother. There seems only one really effective way out of this position—the raising of the standard of public taste in reading, but it seems to me that the Press Council itself could advantageously do its part in leading to a reformation.

Power or Influence?

Some years ago Lord Beveridge wrote an interesting autobiographical study which he intended to be illustrative of the theme, Power and Influence, "the chief alternative ways by which things get done in the world of affairs". By power he meant ability to give to others orders enforced by sanctions, by punishment or by control of rewards; and by influence he meant the power to change the actions of others by persuasion, by appeals to reason or to emotions other than fear or greed. I couldn't help thinking of this distinction when I listened to the Prime Minister's very impressive broadcast to the nation on the occasion of his taking office. Opinions will differ, of course, on the party aspect of his address, but most British people of goodwill will have been impressed by his appeal to his hearers not to be misled by the pessimistic cry that this country "is on the way out". As he pointed out, we could not expect to rival the vast resources of Russia or the United States, but we do have a rôle to play in Europe and the Commonwealth, and it seemed to me, on hearing the Prime Minister, that although he did not enlarge on the point, that if Britain is worthy of her past, she may yet achieve in world affairs by influence the place she achieved for herself during the 19th century by power, although that will require greater readiness to take a lead and greater efficiency in organization in times of peace than she at present seems inclined to show.

Commentator.

CHRISTIANITY IN ITS SIMPLEST FORM

By Magnus Ratter

(From the Cape Town Calendar)

THE Unitarian Church is Christianity in its simplest and most sensible form.

Our teaching is: be good, do good, think right; the core of mysticism, ethics, philosophy. The Good Life is heaven, Good Deeds the saviour, Right Thought the guide. Being good, doing good, thinking aright, our threefold emphasis, and the greatest is being good.

If you believe that only in Jesus is salvation, that unbelievers are condemned, our paths separate. To us, your view degrades God the Father, offends the moral sense. If your creed is less sombre than this full gospel we rejoice that you are part influenced by the Liberal Faith.

Within the Christian heritage Unitarians teach we are all sons of God, related to God as was Jesus. We teach, in modern words, what Jesus taught; not an orthodoxy about Christ, mediator twixt God and man. God is greater than Jesus.

We do not bring the Lord Jesus down to human level: rather we show that many good men and women have lived on the spiritual plane where Jesus was. The Saviour lives wherever a good man, inspired by God and his generation, dedicates his life to help others.

Guided by conscience and reason we find the word of God for to-day, on occasion in The Bible, on occasion in other writings.

★

Unitarians realize that every religion has a different approach to God. There is no reason why the beliefs of any one group are either all the truth or all true. Aware that God has no favourites, Unitarian certainty is kindly, courteous toward all, harsh to none.

Our congregations are friendly circles where Liberal Religion is shown to be a way of life. We seek to discover and be inspired by the divine purpose in history. We join the wisdom of yesterday to man's hope for to-morrow. We teach that virtue is its own reward, sin its own punishment. The judgment day runs through the calendar. Eternal Life is in the minute hand of your clock. Eternity is a heart throb, not an unending song, certainly never an unending sorrow. We take the Sunday words of religion showing them to be the everyday grace of daily life in home and workplace.

Our church is a fellowship that cherishes the inner and universal truths that lie within all religions. These truths make men and women everywhere happy, courageous and zestful, if they live by their guidance. You can never outgrow our church for it ever welcomes new truth: the light of science and the inner light glow together in our awareness. Nothing can be true in religion if false in science or history.

We teach that laughter, as well as grief, can elevate the soul: a sense of humour is a divine grace. Our teaching is commonsense, consecrated, with a smile on its face. We are a fellowship dedicated to Truth, to Liberty, to Religion. If this, to you, is good, our door is open.

★

This life so beautiful we speak little of the life to come. What must come, will come well. Accustomed to the right and duty of every man to think for himself in religion, we take variety of religious opinion as normal.

Thus, in our church life, side by side, will sit members who think with Emerson that, touching immortality, silence alone is proper: others believe in spiritualism, cautioned by Myers. Some believe with Schweitzer that goodness is not tied to the unseen but is a human grace: others feel that the spiritual validates the moral, indeed reincarnation explains the mystery of life. Our left wing stress labour idealism, our right wing stress personal mysticism, the gospels of Luke and John are made one.

Our church, greater than any single conviction, is a spiritual parliament where certain chief thoughts are the ruling cabinet, differing spiritual convictions are our party alignments, all subject to what is true, fair and wise; no minority voice is silenced.

We practice in our church life, and believe that for the world, democracy is the best live-let-live thus far fashioned by man. Women can be our church governors; in the pulpit their voice is heard. We show that Church and Parliament are two doors into one purpose, the rule of love on earth. Religion is politics reading the gospels, politics is religion in working clothes.

HOW IT IS EXPLAINED

A Circular From Czechoslovakia

WE have received from the Protestant Churches of Czechoslovakia a long circular about the recent events in Hungary. The circular is written by Dr. Josef L. Hromadka, a representative from the Protestant Churches to the World Council of Churches. We give below some extracts from the circular as an indication of how a conformist opinion in a Communist state genuinely goes about its job.

"The Hungarian events have shaken us all. We were not prepared for such a profound shock. We have sought every detail which might explain the course and meaning of the Hungarian crisis. But it was precisely the intent thinking about this which showed us how complicated is the European situation in general and the Hungarian in particular, and how difficult it is to form an exact and clear picture of what we witnessed at the end of October and in November. I hesitatingly offer my view of the situation. I do this on behalf of myself only. I was entrusted by no one to speak for him. Nevertheless I speak, doing so at the request of my friends and brothers abroad who directly asked for my opinion. I ask the readers to read these lines of mine with the awareness that I do not want to teach anyone, but to give testimony to what I think and feel in the difficult times of the Hungarian people who had become such close friends of ours in recent years. . . .

"The beginnings of the events in Hungary were connected with the sincere desire of numberless citizens, members of the Workers Party, intellectuals, and especially students, to surmount the internal shortcomings of the Hungarian society at a faster rate. Changes in Soviet domestic policy and also the events in Poland had their effect on the internal situation in Hungary and aroused impatience with those politicians and public officials who were made responsible for the shortcomings and mistakes, and who had not opened up rapidly enough the way to redress and progress. October 23 evidently expressed the endeavours of Hungarian citizens for a tranquil, but rapid, redress of the situation and for the inauguration of a better policy. How did the catastrophe come about? It will be a long time still before we get to know all the details of that day and the following days and before we penetrate to the reasons for the violent and tragic upheaval. Evidently the most responsible representatives of the Hungarian political sphere lost their heads and were not able to estimate what actually was happening. They were too deeply isolated from the masses and from intellectuals. They hastily asked for the aid of Soviet military units, hastily called them off and lost their perspective of events. From the very beginning, however, there were voices —besides those calling for a peaceful and organic redress—

(Continued on page 34)

THE INQUIRER YOUTH SUPPLEMENT: A SPECIAL ISSUE

THE 1956 YOUTH LEADERSHIP COURSES

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE AND THE G.A. RELIGIOUS EDUCATION AND YOUTH DEPARTMENT

WILLIAMSON MEMORIAL UNITARIAN CHRISTIAN CHURCH, DUNDEE, SEPTEMBER 14-16, 1956
GREAT HUCKLOW, DERBYSHIRE, OCTOBER 19-21, 1956

INTRODUCTION

By The Editor: The Supplement

IN the report of a Commission on Evangelism, published in 1945 by the Assembly of the Church of England, one reads ". . . every church should possess its band of young people, training to evangelize their fellows. The young people make grand evangelists of the young, and are most readily listened to by them. The time and pains devoted to such an inner circle are repaid. . . ."

What follows in these pages represents yet another concerted effort by the R.E.Y.D. and U.Y.P.L. to further the growth of an inner circle of young people in our movement. They are to be evangelists, not in the strict sense of the word, unless it is understood the gospel they are to preach is the good news that life has meaning and purpose; that there is hope for the future of mankind; that spiritual principles and ideals are not so much theological jargon, but are vital and real; that Unitarianism *is* breathing beneath the weight of its present difficulties and has a great work to do.

It is the hope of those who plan and carry through the Youth Leadership Courses that from them young people will go back to their individual churches fired with a new, or at least improved, outlook. That the majority *do* depart so enthused is a fact which the present writer can vouch for, having been privileged to attend one of this year's Courses as a member of the staff.

But what of their fortunes since? The churches to which the young people belong—have they been keen to know what was learnt; what new thoughts and ideas have been assimilated? This also is the hope of those in charge of the Courses, for nothing is more likely to deaden all that has been gained than for young people to find, on returning to their home church, no interest in what they have been doing and learning.

The material in these pages is arranged as follows: first, to provide a general picture of each week-end, the respective Course Secretaries give a report. Next, summaries are given of the main lectures, the same at each Course, though with one change of speaker on the subject "Young People in the Church". The Dundee lecture by Mr. Geoffrey Waywell is printed. Finally, two personal impressions of each Course are given by a young person attending.

In the ordinary *Supplement* next month some account of the Follow-Up Course at Great Hucklow in November last will be published. Now, for the third successive year, we are pleased to present a special issue on the work of the R.E.Y.D. and U.Y.P.L. in the preparation of youth for leadership.

THE COURSES

DUNDEE

By Albert E. Potts

(*Course Secretary, Minister at Dundee*)

THE Course held at Dundee on September 14 to 16 might well have been a conference of East Coast riverside dwellers. Thames, Tees, Tyne, Forth and Tay were all represented. How would one account, however, for delegates from the Clyde and the Manchester Ship Canal?

This was, in fact, Scotland's second Youth Leadership Course, and twenty-two Scots and seven from England had met in Dundee to consider afresh the privileges and responsibilities of belonging to a Unitarian Church.

Dundee, at the mouth of the Tay, fifty-five miles north of Edinburgh and sixty miles south of Aberdeen, is centrally situated and easily reached from our Scottish Unitarian Churches. Moreover, not more than three minutes' walk from our Dundee Church stands a pleasant little stone-built Youth Hostel belonging to the Scottish Youth Hostels Association. Dundee seemed an obvious choice for a Youth Leadership Course.

Scottish country dancing was in full swing at the Church when students arrived, but at 9 p.m. refreshments and speeches of welcome marked the beginning of the Course. A night in the Hostel and breakfast by ladies of the Women's Guild, and the young folk began to respond eagerly to the Rev. Dudley Richards' inspiring leadership. Long before noon traditional Scottish reserves were shattered by his quiet confidence and cheerful application to work, and by the end of the Course one felt that Mr. Richards had all the clans and glens at his feet.

Miss Shirley Roberts and Mr. Geoffrey Waywell, U.Y.P.L. National President and National Secretary respectively, presented their credentials as ambassadors of a League which has not dared hitherto to march in strength across the Border. From Stockton-on-Tees came Mr. Stanley Lees to talk about some of the responsibilities of church membership.

Sunday morning's Youth Service, conducted by Miss Shirley Roberts, is remembered for its harmony of freshness, enthusiasm and worship.

Youthful zest for mental and spiritual exercise was not matched by any comparable solicitude for the body. Not many, perhaps, of the youngsters would have climbed the Dundee Law on Saturday afternoon if an easier alternative had been offered. The Dundee Law, well within the city boundaries nowadays, is a hill which rises sharply from little

Staff and students of the Dundee Course on the steps of the Williamson Memorial Church, Dundee.

more than sea-level to a height of six hundred feet. It is said that on an exceptionally clear day part of the Forth Bridge may be seen from the summit.

In one sense the Course came to an end on Sunday afternoon, with farewell speeches and a presentation to the ladies of the Church for their unrivalled hospitality. In another sense the Course lives on in the hope that before long all four Scottish Churches will have youth groups which are commensurate in strength with that of the adult congregations.

GREAT HUCKLOW

By Barbara Johnson

(*Course Secretary, Swinton Church*)

FOR someone whose lot it is to be mainly responsible for the organization of a Youth Leadership Course in session, which necessitates a fair amount of paper work and running about over the week-end of the Course, much of what is taking place can easily be missed. On the other hand the position of Secretary does at least enable one to outline accurately what the Course was about, and how its component parts were fitted together. Description of individual items and specific comment is the province of others contributing to these pages.

This year the main theme was "Youth in the Church", and each of the lectures given was an approach to this subject. The Course began as usual on the Friday night with the arrival of thirty-two young people between the ages of fifteen and twenty. After supper the somewhat elaborate but quite successful and amusing procedure of getting to know one another was gone through. This entailed a circle, each member of which had to give his Christian name and repeat the names gone before. Several hilarious attempts at this (from various points in the circle) dissolved whatever strangeness there may have been and soon all were good friends.

Saturday's programme commenced with the first lecture by the Rev. Dudley Richards: "You and your Church". Notes were taken, as on all occasions, and these were used in the discussion which followed. It may be noted here that for the purpose of discussion during the week-end five groups were formed, each with its own conference room or corner, and a member of the staff as permanent "sitter-in" to help and where necessary direct debate. After a given time all the groups re-assembled and the scribe of each was called upon to give his or her party's findings and opinions with reference to the preceding lecture. General discussion then ensued and the speaker in question was permitted to reply and summarize.

Following a break for coffee, the second lecture was heard under the title "What it means to be a Church Member". Mr. Stanley Lees of the Stockton-on-Tees Church was the speaker. Lunch over, the writer was called upon to talk on "The Unitarian Young People's League". Discussion of this was postponed until later while one and all set off on an excursion, part of the programme, into the surrounding countryside.

The final lecture of Saturday was given in the evening by the Rev. Geoffrey Petts, of Colne, who spoke about "Young People in the Church". Both this and the preceding lecture were then discussed. The day was well rounded off with a social and dance in the Recreation Room, concluded by an Epilogue spoken by one of the young people.

Sunday began with group discussion in which members talked together about their interests, hobbies and ambitions—a planned attempt to deepen the bonds of friendship and understanding already formed. Then followed the service, conducted by three young people, the address being given by Mr. Stanley Lees. Space, unfortunately, does not permit any detailed description of this service, which was one of the deepest experience of the Course for many of us. Mr. Lees' address was clear and rich in wisdom and encouragement.

Lunch and then the final talk, "Making and carrying out Programmes", again by the Rev. Dudley Richards. To end, the company assembled for an evaluation of the Course, which, according to views expressed, had been greatly appreciated and enjoyed by all. Following tea, farewells were said and each took his own road home.

THE LECTURES

'You and Your Church'

By Dudley Richards

(*Secretary, Religious Education and Youth Department*)

IT may be helpful to begin by a brief statement of my own faith. I believe in God and the kingdom of God. I accept the free, questing attitude called Unitarian. I believe that if

Some members of the Dundee Course.

there were no Unitarian Churches they would have to be invented, and I am therefore staking my life on our Unitarian cause. But, however interesting this may be, it is "I and My Church", not "You and Your Church". I cannot make an affirmation of faith on your behalf, unless you tell me what you believe; and even then, I might have difficulty in describing your faith in terms which you would approve. This means that religion is an intensely personal thing, which we cannot accept on someone else's authority. One of the few things that I can confidently say about you, if I know that you are a Unitarian, is that you believe that a sound religious faith must have been tested and approved by one's own heart and mind.

We have recently been hearing about the wild goings-on of "rock and roll" enthusiasts. This may remind us of the vast number of young people who find their satisfactions and their pleasures anywhere but in a church. Suppose that we wanted to try to bring some of these young people into our church, how would we best set about the task? By quoting the Scriptures? By asking them to read Unitarian literature? Surely not. Our first task would be to find out what sort of person this boy or girl was. We would try to discover their tastes and aptitudes, and the reasons for the ways in which they thought and behaved. Briefly, we would try to win them to us by showing a personal interest in them. We ourselves would have to live our religion and hope that it would awaken a response in them.

Now, you know that you exist and this is a fact that you can and must accept. But what about a church? Is a church necessary? I shall suggest three reasons why it is.

1. A church faces all the issues and problems of our human existence. It comes to grips with such questions as "Why are we alive?" It talks of God and the universe, of beauty and truth, of life, death and immortality.
2. A church also talks about goodness, and therefore about evil and suffering. It seeks to give comfort and hope, but also guidance and help.
3. A church has its roots in the past. It faces history. It speaks about men and women whose lives and teachings are an example to us still. But a church also faces the future. It talks of a kingdom of God and urges us to be builders of that kingdom.

We are interested in these things, in the mystery of life, the problem of pain, the past and the future. The church is a society which helps us in our quest and in our searchings of heart and mind. Moreover, it is a society, a fellowship of human beings like ourselves. We all need fellowship. An individual church may not be all it should be, but can you think of any society of human beings that could replace the fellowship of the church?

'What it means to be a Church Member'

By Stanley Lees

(Stockton-on-Tees Church)

THERE are obvious reasons for joining a sports' club, literary society, or even joining such an organization as the N.S.P.C.C. There is a desire to be in the company of those with similar interests. There are many who attend churches because they enjoy the fellowship or admire the minister, but I believe church membership should mean more than that, for a church is the House of God and when you become a member you are making a covenant with God.

Is it necessary to belong to a church if you believe in God and desire to lead the good life? I think you will find a satisfactory answer to this question in the *Religious Problems of a Layman*. Having decided to join a church the question arises, which church? While my own answer was Unitarian, I can quote you no article of faith, no catechism or dogma, and I shall probably find that my reasons for joining differ from those of my fellow members. I should therefore like to refer you to several books and pamphlets (both English and American) on Unitarianism which I suggest would be excellent material for a youth study group, and to give you quotations from the writings of the Rev. F. Kenworthy and Dr. M. Wilbur. I want to stress its positive affirmation, for I believe we have suffered in the past by over-emphasis of the negative angle of our faith.

The main purpose of church membership is the worship of God in fellowship with others, and in *A Manual of Church Membership* we find what is implied in that act of devotion. Bearing in mind that our first allegiance is to the church as a whole, I want to suggest that a live church must possess other activities, the most important of which are the Sunday School, Youth Group, Women's League and Men's League. These should help us to learn and practise fellowship, equip us for wider service and by their efforts strengthen the church.

Like any other organization, the church business should be run efficiently, and it is the duty of members to attend meetings and as far as possible serve as officials or members of committees. Too often these jobs are left to the few, and important decisions are taken by small minorities. Surely it is an honour to be chosen for service in the government of your church, and those who do not hold office should give to those who do the maximum support and encouragement.

The maintenance of the church in a sound financial condition is a major problem with most of our congregations, with the result that a disproportionate amount of our time is spent discussing ways and means and "raising the wind". Are we sure that our own personal contributions are sufficient? What part of our earnings should we contribute to our weekly offering? These are questions which each member must consider seriously when studying the church balance sheet.

It should never be forgotten that your church is not just an isolated unit, but that it is in fact linked up both nationally and internationally through such institutions as District Associations, the General Assembly and the International Religious Fellowship. These organizations need your loyalty and support, for without their work much of our effort would be wasted and our hope of effective survival would be greatly diminished.

Finally, remember that your conduct in your daily life is the sign post by which your church will be judged. This is not least of the great responsibilities which you shoulder when you enter into membership of the church.

Staff and students of the Great Hucklow Course on the terrace of Nightingale House.

'Young People in the Church'

By Geoffrey Waywell

(National Secretary, U.Y.P.L. Stand Church)

A CHURCH community is like a family, it must have people of all ages to be really effective. It is a firm belief of many people that youth should bring all the new ideas and modern methods into the church. I am not certain that I agree with this idea. We must have modern methods if we are to keep abreast of the time, but remember that it is not as easy for some people to accept new ideas as it is for others. It becomes difficult to keep casting out one idea and replacing it with something new.

The church for young people is a place where they can find real fellowship. Religious services are not very meaningful to most teenagers, although they may enjoy them. Whilst this statement seems to say that youth to-day has ceased to be religious, I do not mean that, for many of our members help in the conduct of services. Fellowship, the dictionary defines as companionship, joint interests, an association. Fellowship is one of the most wonderful things in the world and something which must never be lost.

What does the church offer young people? Apart from fellowship, it should help them to create a purpose in life. There is a purpose and we have to think it out, each one for himself. The church exists partly to serve the needs of young people who are living in a real and complex world. They need to be banded together before they can do anything. That is why youth groups are formed, and the U.Y.P.L. is in existence to-day.

What can youth and the church do together? What youth can do for the church varies from place to place. There are some churches I have visited which are run by young people. To you this may sound fantastic, but I can assure you it is true. On the other hand, you have a church where the congregation looks on youth as being very inferior and incapable of helping in the running of a society. I am pleased to say this attitude is gradually dying out, but nevertheless it is still very evident in some places.

The jobs which can be done are unlimited. The Sunday School is always needing help, but you cannot give help unless you yourselves are prepared to spend some time each week thinking about what you can do next Sunday. A lot of our churches do not favour preparation classes, but where young people are concerned I personally think this is essential. If Sunday School work does not appeal to you, what about Brownies, Guides, Cubs or Scouts?

It must always be the aim of youth to encourage its members to try to be friendly with the other members of the congregation. Youth should try to attract youth into the church. I think it goes without saying that youth should support events, money raising or social, that may be organized by the church. Above all, make use of your Minister, if you have one: he is there to help and advise. Do not let him think that you look upon him as an outsider.

General Assembly Youth Sunday gives youth an opportunity to conduct a religious service. I do feel that young people should be encouraged to lead our worship from time to time. But let me emphasize very strongly the need for rehearsal. A service can be spoilt so easily by people not doing what they should do at the correct time.

THE IMPRESSIONS

DUNDEE

By M. Rory O'Riordan

(St. Mark's Church, Edinburgh)

AS our train steamed slowly out of Waverley station, Edinburgh, we, the St. Mark's Branch of the U.Y.P.L. felt the tension of our daily lives slackening. We were moving away from every-day routine to enjoy a week-end of fellowship with other youngsters like ourselves. The serenity of red September sunset was, symbolically, very re-assuring.

Tired and dirty, we were very warmly welcomed later that same Friday night in Dundee. After a reviving meal some of us joined in the dancing in what was to be our meeting hall. Personally, I cherish the memory of that evening when old friendships were renewed and many new acquaintances made, among them members of the Newcastle Branch of the U.Y.P.L. who joined us on the Course.

On Saturday morning we half walked and half ran down the steep road from our beds in the Dundee Youth Hostel to enjoy a wonderful breakfast, prepared by the ladies of the Dundee Church. Refreshed by the simple but nourishing fare, we were ready for our first session of the day. These sessions were very efficient and interesting. Thoughts for debate were supplied by the speaker, to which many more were added during the course of discussion in the smaller groups. In these groups frank opinions were exchanged and there was little if any shyness among members. Occasionally, of course, a group would get lost in irrelevancies and then the scribe would break up the chatter and gossip and encourage a return to more serious topics. When the groups re-combined to report their several findings much wit as well as wisdom was produced.

For the ramble on the Saturday afternoon some went off to climb the Dundee Law while others, notably the young ladies, decided to explore the further bank of the Tay. Perhaps theirs was a wise decision since the lowering, grey sky made the aspect gloomy and unpromising. Judging by the intense looks on some of the walkers' faces a deal of serious discussion was being conducted unofficially, mostly among the young ladies. All in all the afternoon's outing was very pleasant.

How different people can be under different circumstances! At the social on the Saturday night everyone relaxed that irritating formality which so often pervades social occasions and threw themselves into the enjoyment of some very amusing games. This was indeed the "play hard" part of a full Course. At the end, tired and weary, we went to bed. Sleeping under the same roof as the Course organizers made us feel a united company. There was no "we" and "they".

On the Sunday afternoon at the evaluation of the Course we realized how much it had benefited us in providing spiritual impetus, mental re-assurance and confidence and physical pleasure. Since the Course the Edinburgh U.Y.P.L. Branch has been considerably improved.

GREAT HUCKLOW

By Susan Poole

(Stand Church)

WHEN asked to go on the Course at Great Hucklow I did not know quite what to expect, but on returning I found myself wishing it had not finished. The Course was very well organized, both as to instruction and social events. I found it very interesting to learn about other people's occupations and to hear about their churches. The "get together" on our first evening proved very successful, with everyone learning names quickly, and in no time at all we felt we had known each other for several weeks.

My impression is that everyone benefited greatly from the Course. I formed many new ideas and made new friends. In our individual groups, although our discussions were opened by a leader, he or she said little. We were encouraged to voice our own opinions, which were taken down by a scribe and later reported to the whole student body. In this way it seemed very much easier to speak to a gathering of people without feeling self-conscious. I personally gained confidence in realizing that many problems, previously thought to be personal, were in fact common to all of us.

I think that the subject matter of the various talks, particularly those of Mr. Stanley Lees on "What it means to be a Church Member", and of the Rev. Geoffrey Petts on "Young People in the Church", were very well chosen as they applied closely to each of us. Time and again we found our discussions centred upon youth groups, and I gained many new ideas and much advice from these talks.

I have only one criticism to make about the Course—lack of time. Many of our discussions were cut short by the gong and quite a few ideas were left unvoiced. The only way to remedy this, as far as I can see, is to cut down the number of talks and so leave more time for discussion.

Up to that week-end I am afraid that my ideas about Unitarianism had been rather hazy, but from the discussions and, I think, especially from the Rev. Dudley Richards' talk on "You and Your Church" I was able to collect my ideas together and now feel much more able to argue in favour of Unitarianism. Towards this end I bought several pamphlets and books which are very helpful in explaining controversial questions.

I should like to say how beautiful and enjoyable was the Sunday service, and that I found the Epilogues very moving. They provided the ideal ending to two perfect days. Finally, I should like to express my great appreciation of all the work put into the programme by the leaders. I hope that many more young people will realize how much can be gained from attending one such week-end Course.

(End of Supplement)

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A Simple Faith

SIR,—When I first wrote about our twofold tradition I had no problem. I merely thought that there might be an interesting discussion on how what was once known as the simple faith had become something very different. Mr. Teape has solved any problem there may have been by one bold stroke. We are not people of simple faith and although it appears also that no faith can be simple or ever could have been, Christianity in its simplest form is orthodox Christianity. How the wheel has turned!

Our spiritual forefathers believed that orthodoxy had corrupted and complicated Christianity. Against this they propounded their simple Unitarianism. They claimed that theirs was not a religion about Jesus but the religion of Jesus. They affirmed that the Reformation had not gone far enough and that they were carrying it on.

It seems that they were deluded. In any case this might have been all right for fifty years ago but not for these terrible times. Whether these times are any more terrible than those in which they laboured I do not know. Most people are living better and living longer now. Still no doubt Mr. Teape is right.

But we might profitably consider these predecessors of ours. It never occurred to them to surrender Christianity to the orthodox and go off each of them in a different direction seeking for some new religion of his own. They held themselves to be Christian ministers and they knew why they were ministers. They would have taken a dim view of anyone, student or minister, who had put his hand to the plough and turned back and considered it more fitting for such a one to slip quietly away and to write articles about it. They perhaps knew even in those days that nothing in this world is really simple but they believed that some things were more simple and sensible than others. They perhaps knew that there were fundamental depths but deemed it wiser to keep out of them and remain in waters where they could keep their feet under them and get somewhere. Deep problems were their hobby but not their occupation and they did not suffer from problematis. They knew that many of the teachings of Jesus were difficult but they knew that they were not the only ones who could not understand them all and felt that there was quite enough in what they thought they did understand.

I was brought up under one such simple soul and knew others of his kind. Sunday after Sunday they proclaimed that Unitarianism was a glorious faith and that it would only be a matter of time till all the Churches became Unitarian. They died without the sight. But had they lived as long again they would have gone on in the faith that the day would come. Their names are still held in honour after many years and their works, in the shape of still thriving congregations, live after them and constitute our inheritance.

They are gone now and we are far advanced beyond them. But they had something we have less of. The rays of morn were ever on their white shields of expectation. They had optimism and a great sense of unity amongst them. They were happy warriors in what they believed to be a great cause, happier I think than we.

It may be that somewhere in the fundamental depths some of our seekers will find a religion behind the religions as inspiring as the simple faith that is now out of date and no more. Let us pray that it be soon.—Yours,

Belfast. *A. L. Agnew.*

SIR,—*The Inquirer* for December 15 has just reached me, with its provocative letter from Dr. Agnew. Since I dissent so completely from the point of view he advances, I will take the risk that everything I might say has been more ably said by others during the intervening weeks.

What is this "simple faith" of which he speaks? A faith is something by which we try to order our lives. It follows, if we are to be realistic, that a faith can be simple only if life is simple, just as a chart can be simple only if the coastline is simple (that is, if we want to avoid shipwreck). Since life is very far from being simple, any "simple faith" can be no more than an over-simplification. It has sometimes been alleged that the teaching of Jesus is simple. If it were so, there would scarcely have been the endless squabbles over what he meant among well-informed people all down the centuries—nor would he have found it necessary to remark, "He that hath ears to hear, let him hear." It may be alleged that the "two great commandments" are simple—but even the one word "love" in them is one of the most complex terms in our religious vocabulary. Perhaps the so-called "Golden Rule" is simpler, but this is ethical. It does not cover the whole field of religion.

If one is looking for Christianity in its most simple and intelligible form, I suggest that Billy Graham comes far nearer providing it than does any form of Unitarianism. It seems to me that Dr. Agnew confuses the intellectual with the incomprehensible. The former is an inevitable part of any faith which gets below the surface of life. The latter is also a part of life, but it ought not to be a characteristic of our presentation of our faith.

Dr. Agnew says, "If we want our Movement to grow, the Simple Faith tradition is our hope." Presumably he bases this statement upon his recollection of how newcomers to his church explain what drew them. My experience, though much more limited, indicates the exact opposite. In talking with newcomers to Unitarianism I have never, to my recollection, heard it said that the person concerned was looking for a faith the most important feature of which should be its simplicity. Almost without exception they have been looking for a faith that should be meaningful, sincere and intellectually acceptable. It is people like these, I think, when they find the resources for building such a faith within our churches, who maintain the fabric of our world.

I should be interested to know whether the experience of others corroborates mine or Dr. Agnew's.—Yours,

Vancouver, Canada. *A. Phillip Hewett*

Why Be A Minister?

SIR,—Mr. Peter Jones' question "Why be a Minister" seems very tied up with the parallel one of "Why have a Church?"

Surely it is a vague generalization to say "Why is it that people who are seriously interested in spiritual and religious matters seldom set foot inside a Church?" Some such people don't, but many more do frequently, set foot inside a church.

I also doubt whether many Unitarians are ready to assume, as Mr. Jones says, that the teachings of Christ and the Christian Church are the same thing. Churches are human institutions and therefore fallible. For me the Unitarian interpretation of these teachings gives a more satisfying view than, say, the orthodox one, but I by no means expect it to be perfect.

For instance, if Mr. Jones were my minister I might not agree with some of his teachings but I expect I would continue to attend his church as long as it was conducted in the Unitarian spirit of free inquiry.

To worship God alone sometimes is an excellent thing but can we always worship in that way? To quote R. H. Tawney, "Those who seek God in isolation from their fellowmen, unless trebly armed for the perils of the quest, are apt to find, not God, but a devil, whose countenance bears an embarrassing resemblance to their own". After many years in which I ceased to attend my church at all, because I had not heard of Unitarianism, I think that is true.

Finally, I think we would be very lonely individuals and lacking the human touch if the community we find in worship did not expand into outside social activities. I wholly agree that it would be deplorable if these were to usurp the place of worship—they should be, and usually are, complementary.—Yours,

Bristol. *Jack Perman.*

Unattached Unitarians

SIR,—Could not the problem of Unattached Unitarians be partly solved by the formation of "house meetings"?

In other denominations this kind of group has often led to the growth of a flourishing church. I have had experience of the fireside group service with adolescents and know that more can be achieved by the discussion, which may form a valuable part of such services, than by the hearing of many sermons.

It is not necessary for a meeting of this kind to copy too closely the usual chapel services, whether "open" or liturgical. What we need is a new service book with readings which may be used as the basis of discussion if desired, or be used to conduct chapel services when no minister or lay preacher is available. —Yours,

Heanor, Derbyshire. *Bernard Platt.*

"The Inquirer" Should Keep Off Politics

SIR,—*The Inquirer*, is stated below its printed title to be the "organ of Unitarian Christianity and Free Religious Fellowship".

From time to time the editorial comments on the front page more or less faithfully reflect the general body of religious opinion prevailing in "Unitarian Christianity and Free Religious Fellowship". Many of these comments are most interesting and often, I think, profoundly inspiring and must impress many non-Unitarians who may read *The Inquirer* with their lucidity and penetrating insight. I often pass on my *Inquirer* with the editorial comments marked for perusal, to scholars, theologians, ministers and laity, and trust that they duly "read—mark—learn, and inwardly digest!" Having said this may I be permitted a criticism?

I do not think that the political comments which occupy the editorial columns from time to time are generally representative of the thought of Unitarian Christianity, and certainly not of Free Religious Fellowship. These comments, expressing views obviously sincerely held, are yet party political views, and far from representing or promoting religious fellowship, promote rather, I fear, a bitterly divisive spirit of party political faction and intolerance. I suggest to you, with all respect and sincere good-will, that these comments are very much out of place in our denominational weekly religious newspaper! They can be found, in very similar phrasing, though without that most infuriating tone of high moral superiority, in such newspapers as, say, *The New Statesman and Nation*, *The Observer*, *The Manchester Guardian* or even the *Daily Herald* and the *Daily Worker*!

What many of your readers find so divisive and hurtful is the constant implications made in your comments that those who think differently from you on party political, as well as national and international issues, are lacking in moral perception and sensibility! That inference, explicit and implicit, is constantly made.

I appeal to you then to give your readers less or even none of your party political utterances and condemnatory lectures (such as, for instance, the recent bitter opinions headed "Moral Stranglehold") and more of your most inspiring comments and views on matters religious.—Yours,

Lincoln. *H. W. Kemshall.*

[Alas! Mr. Kemshall has occasionally written letters to *The Inquirer* in high praise of certain Editorial "political" comment. —EDITOR.]

HOW IT IS EXPLAINED

(*Continued from page 28*)

which raised slogans tinged with Fascist Nationalism, slogans expressing what had been suppressed for ten years, but which had been fermenting as a hangover from the Hungary which had fallen in 1945. And from the very beginning of the events there appeared on the soil of Hungary emissaries of emigré and other circles which had been prepared abroad for intervention and who had no interest in democracy, but rather in the fall of the socialist system in Hungary and in the inclusion of Hungary in the anti-Soviet bloc. The western frontiers of Hungary were opened overnight, became the point of attack for foreign elements and the channel for all attempts and for all means (including weapons) to bring about a genuine counter-revolution. It was no longer a question of the struggle of the Hungarian people for freedom. The Hungarian land was the scene of horrible counter-revolutionary passion, massacre and pogroms, in which thousands, perhaps tens of thousands perished—not only Communists, but also Jews and other citizens. We cannot forget these horrors. Even the Western German and French, press voices were raised concerning the violent acts of the counter-revolution, and witnesses who return from Hungary told of the disruption of the country, of the formation of local governments and of the settling of personal accounts in the most violent way. Even those Hungarians who were genuinely interested in a redress of the mistakes, sins and errors, recognize that the intervention of the Soviet Army on November 4, 1956, saved the Hungarians from terrible bloodshed and disintegration, and furthermore from national, chauvinist and social reaction, which could have taken the first step in Hungary toward a broader military conflict in Central Europe and perhaps in Europe in general."

"I'm no Good Samaritan but . . .

. . . I cannot turn my back upon the aged, the neglected, the erring. I must do something. That's why I support The Salvation Army whose "Religion with hands" meets spiritual and physical needs in ways you and I cannot." Will you, in your turn, help by gift or bequest?

Please send to 113 Queen Victoria Street, London, E.C.4

WHERE THERE'S NEED . . . THERE'S

The Salvation Army

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 27th, 1957

Aberdare, Highland Place, 11 and 6, Rev. D. Jacob Davies
Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
Aberystwyth, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
Altrincham, Dunham Road Chapel, 11, Rev. C. R. Bradford, 6.30, Envoy A. T. Moore
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
Astley, Unitarian Chapel, Manchester Road, 6.30, Mr. J. Wallwork
Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. J. Nicholson
Billingshurst, Free Church, High Street, 11.15, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bamborough Road, 6.30 (February 3rd), Rev. Maurice Jardine
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Supply
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Supply
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. R. McGraw
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern,
Bradford, Broadway Avenue, 3.15, Supply
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cordell
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
Burnley, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, The Rev. Principal L. A. Garrard
Cardiff, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. Arthur Foote
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
Chester, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. A. Patterson
Chesterfield, Elder Yard Church, 10.45, Mr. E. B. Marriage, 6.30, Mr. E. E. Greaves
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickens
Croydon, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chale, (also 6.30, 1st Sunday in the month)

Dean Row, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
Devonport, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Mr. John Wilson
Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whiteman
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. Pursglove
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. Whitehouse
Dundee, Unitarian Church, 33 Constitution Road, 11, Rev. A. E. Potts

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Rev. L. J. Hines

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
Gloucester, Barton Street, 3, Rev. Barbara Thomas
Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45, Rev. G. K. Davies, 6.30, Rev. H. E. Coltman
Halifax, Northgate End, 10.45, Rev. J. B. Tinker, 6.30, Mrs. Nora Tempest
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. Douglas Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 6.30, Rev. J. B. Tinker
Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Pryor

Kendal, Market Place Chapel, 6.30, Supply
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Golland
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Service, Miss J. E. Lindsay, The Little House, Garth Road, 11, Rev. Dudley Richards
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. Tindall
Liverpool, Bootle Free Church, 11, Rev. N. Kirkman
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. K. Morgan
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Kirkman
Liverpool, Hope Street, 6.30, Rev. C. A. Piper
Liverpool, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Dudley Richards
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne, (Also 6.30, 2nd Sunday in the month)
London, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
London, Golders Green, Hoop Lane, 11, Rev. W. Waddington, 6.30, Rev. K. C. Thompson
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. F. Hankinson
London, Hampstead, Rosslyn Hill, 11, Rev. Edward P. Maw
London, Highgate Hill Unitarian Church, 11, Rev. K. C. Thompson
London, Ilford High Road, 6.30, Rev. Robert Taylor
London, Islington, Upper Street Unity Hall, 6.30, Rev. A. V. Fox
London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. G. E. Pearson
London, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. W. Waddington
London, Mansford Street Church, Bethnal Green, 6.30, Mr. C. S. Dench
London, Richmond Free Church, Ormond Road, 11, Rev. W. M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newham Road, 6.30, Rev. G. J. Greeves
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
Macclesfield, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Doel
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Mission Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. John Gill
Manchester, Rumford Street Mission, 6.30, Rev. B. L. Hopkins
Manchester, Stand Chapel, Whitefield, 10.45 and 6.30 (February 3rd), Rev. Sydney H. Knott
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown,
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. Alfred Hall
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. E. A. Davies
Middleton, Old Road Chapel, 6, Supply
Moretonhampstead, 3, and Newton Abbot, 6.30, Rev. C. G. Towne
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. Cohen Davies
Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Sherry
Northampton, Kettering Road Church, 6.30, Mr. K. L. Smith
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gibbs
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, Rev. H. Stewart Carter
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth.
Park Lane Chapel, near Wigan, 11 and 6.30, Supply.
Plymouth, Unitarian Church, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dibble
Portsmouth, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Sturges
Preston, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
Ringwood, Hants, The Meeting House, 6.30, Mr. Eric Kay
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
Rotherham, Church of Our Father, 10.45 and 6.30, Rev. N. J. Trapp
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Mr. T. H. Moore
Sheffield, Fulwood Old Chapel, 11, Rev. F. Sorrell
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
Shrewsbury, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of The Saviour, London Road, 6.30, Rev. F. Mumford
Southend-on-Sea, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 3.15 Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Rev. Angus H. Mackenzie
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Stephens, 6.30, Supply
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, Pennard Free Christian Meeting House, 11, Rev. B. Viney
Swindon, Swindon Hall Road, 10.45, Rev. Joyce Hazelhurst, 6.30, Rev. F. B. Godfrey

Taunton, Mary St. Chapel, 11, Rev. W. H. Cordell, 2.30, Sunday School
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kenner
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Forster
Torquay, Unity Church Montpellier Road, 11 and 6.30, Rev. Charles Eaton
Trowbridge, Conigre Unitarian Church, 11, Rev. S. Spencer

Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30. (Last Sunday in the month), Rev. Arthur Peacock
Wallasey, Memorial Church, Manor Road, 11, Rev. C. A. Piper, 6.30, Mr. F. A. Fitzpatrick
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Supply
West Kirby, Brookfield Gardens, 11 Rev. Maurice Jardine, (also, 6.30, 1st Sunday in the month)
Whitby, Flowergate, 2.30 (Junior Church), Mrs. Eva Gill

York, St. Saviourgate Chapel, 6.30, Mr. C. H. Sykes

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Hall-Grey Street, Beaumont, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Pennington, 19 Clifton Crescent, Mt. Lawley
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. Simpson, Manse Telephone LX 3323
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Rev. R. H. Mitchell
Wellington, Services suspended. Enquiries — Mrs. Whitty, Tel. 45-622.

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barron teachings gives a more satisfying view than, say, the orthodox one, but I by no means expect it to be perfect.

For instance, if Mr. Jones were my minister I might not agree with some of his teachings but I expect I would continue to attend his church as long as it was conducted in the Unitarian spirit of free inquiry.

To worship God alone sometimes is an excellent thing but can we always worship in that way? To quote R. H. Tawney, "Those who seek God in isolation from their fellowmen, unless trebly armed for the perils of the quest, are apt to find, not God, but a devil, whose countenance bears an embarrassing resemblance to their own". After many years in which I ceased to attend my church at all, because I had not heard of Unitarianism, I think that is true.

Finally, I think we would be very lonely individuals and lacking the human touch if the community we find in worship did not expand into outside social activities. I wholly agree that it would be deplorable if these were to usurp the place of worship—they should be, and usually are, complementary.—Yours,

Bristol. *Jack Perman.*

Unattached Unitarians

SIR,—Could not the problem of Unattached Unitarians be partly solved by the formation of "house meetings"?

In other denominations this kind of group has often led to the growth of a flourishing church. I have had experience of the fireside group service with adolescents and know that more can be achieved by the discussion, which may form a valuable part of such services, than by the hearing of many sermons.

It is not necessary for a meeting of this kind to copy too closely the usual chapel services, whether "open" or liturgical. What we need is a new service book with readings which may be used as the basis of discussion if desired, or be used to conduct chapel services when no minister or lay preacher is available. —Yours,

Heanor, Derbyshire. *Bernard Platt.*

"The Inquirer" Should Keep Off Politics

SIR,—*The Inquirer*, is stated below its printed title to be the "organ of Unitarian Christianity and Free Religious Fellowship".

From time to time the editorial comments on the front page more or less faithfully reflect the general body of religious opinion prevailing in "Unitarian Christianity and Free Religious Fellowship". Many of these comments are most interesting and often, I think, profoundly inspiring and must impress many non-Unitarians who may read *The Inquirer* with their lucidity and penetrating insight. I often pass on my *Inquirer* with the editorial comments marked for perusal, to scholars, theologians, ministers and laity, and trust that they duly "read—mark—learn, and inwardly digest!" Having said this may I be permitted a criticism?

I do not think that the political comments which occupy the editorial columns from time to time are generally representative of the thought of Unitarian Christianity, and certainly not of Free Religious Fellowship. These comments, expressing views obviously sincerely held, are yet party political views, and far from representing or promoting religious fellowship, promote rather, I fear, a bitterly divisive spirit of party political faction and intolerance. I suggest to you, with all respect and sincere good-will, that these comments are very much out of place in our denominational weekly religious newspaper! They can be found, in very similar phrasing, though without that most infuriating tone of high moral superiority, in such newspapers as, say, *The New Statesman and Nation, The Observer, The Manchester Guardian* or even the *Daily Herald* and the *Daily Worker*!

What many of your readers find so divisive and hurtful is the constant implications made in your comments that those who think differently from you on party political, as well as national and international issues, are lacking in moral perception and sensibility! That inference, explicit and implicit, is constantly made.

I appeal to you then to give your readers less or even none of your party political utterances and condemnatory lectures (such as, for instance, the recent bitter opinions headed "Moral Stranglehold") and more of your most inspiring comments and views on matters religious.—Yours,

Lincoln. *H. W. Kemshall.*

[Alas! Mr. Kemshall has occasionally written letters to *The Inquirer* in high praise of certain Editorial "political" comment. —EDITOR.]

HOW IT IS EXPLAINED

(*Continued from page 28*)

which raised slogans tinged with Fascist Nationalism, slogans expressing what had been suppressed for ten years, but which had been fermenting as a hangover from the Hungary which had fallen in 1945. And from the very beginning of the events there appeared on the soil of Hungary emissaries of emigré and other circles which had been prepared abroad for intervention and who had no interest in democracy, but rather in the fall of the socialist system in Hungary and in the inclusion of Hungary in the anti-Soviet bloc. The western frontiers of Hungary were opened overnight, became the point of attack for foreign elements and the channel for all attempts and for all means (including weapons) to bring about a genuine counter-revolution. It was no longer a question of the struggle of the Hungarian people for freedom. The Hungarian land was the scene of horrible counter-revolutionary passion, massacre and pogroms, in which thousands, perhaps tens of thousands perished—not only Communists, but also Jews and other citizens. We cannot forget these horrors. Even the Western German and French, press voices were raised concerning the violent acts of the counter-revolution, and witnesses who return from Hungary told of the disruption of the country, of the formation of local governments and of the settling of personal accounts in the most violent way. Even those Hungarians who were genuinely interested in a redress of the mistakes, sins and errors, recognize that the intervention of the Soviet Army on November 4, 1956, saved the Hungarians from terrible bloodshed and disintegration, and furthermore from national, chauvinist and social reaction, which could have taken the first step in Hungary toward a broader military conflict in Central Europe and perhaps in Europe in general."

"I'm no Good Samaritan but . . .

. . . I cannot turn my back upon the aged, the neglected, the erring. I must do something. That's why I support The Salvation Army whose "Religion with hands" meets spiritual and physical needs in ways you and I cannot." Will you, in your turn, help by gift or bequest?

Please send to 113 Queen Victoria Street, London, E.C.4

WHERE THERE'S NEED . . . THERE'S

The Salvation Army

THE CALENDAR OF THE CHURCHES

SUNDAY, JANUARY 27th, 1957

ABERDARE, Highland Place, 11 and 6, Rev. D. Jacob Davies
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Gordon Beverley
ABERYSTWYTH, New Street Meeting House, 11, Mr. T. Islwyn Nicholas
ALTRINCHAM, Dunham Road Chapel, 11, Rev. C. R. Bradford, 6.30, Envoy A. T. Morris.
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. J. Wallwork.
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan.
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. J. Nicholson
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. Martin Hall
BIRKENHEAD, Unitarian Church, [illegible] Road, 6.30 (February 3rd), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Supply
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Supply
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. R. McGraw
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. A. J. Long
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall.
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern.
BRADFORD, Broadway Avenue, 3.15, Supply
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. W. H. Cornell.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURNLEY, Unitarian Church, Trafalgar Street, 2.30, Rev. L. Hallsworth
BURY, Bank Street, 11 and 6.30, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, The Rev. Principal L. A. Garrard
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, Mr. Roy John
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. Arthur Foote
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. Barbara Thomas
CHESTER, Matthew Henry's Chapel, Trinity Street, 11.15, No Sermon, 6.30, Mr. A. Patterson
CHESTERFIELD, Elder Yard Church, 10.45, Mr. E. B. Marriner, 6.30, Mr. E. E. Greaves
CHOWBENT Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Holyhead Road, 11, Sunday School, 6.30, Rev. Allen Williams
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. Chalk, (also 6.30, 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. Downing, Styal, 6.30, Rev. A. B. Downing
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cottier
DERBY, Friar Gate Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Mr. John Wilson
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. Parkinson
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. Whitehead
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Mr. B. [illegible]
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Sydney P. [illegible]
DUNDEE, Unitarian Church, 53 Constitution Road, 11, Rev. A. E. Potts
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Tavener
EXETER, George's Chapel, South Street, 6.30, Rev. L. J. Hines
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. John L. Brown
GLOUCESTER, Barton Street, 3, Rev. Barbara Thomas
GUILDFORD, Ward Street Church, 11.15, Rev. R. Nicol Cross
HALE CHAPEL, Hale Barns, 10.45, Rev. G. K. Davies, 6.30, Rev. H. E. Coltman
HALIFAX, Northgate End, 10.45, Rev. J. B. Tonkin, 6.30, Mrs. Nora Tempest
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. Ralph E. Goddard
HORSHAM, Worthing Road, 6.30, Rev. J. Martin Hall.
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. Tonkin
HULL, Park Street Church (Unitarian), 6.30, Rev. Ernest [illegible]
KENDAL, Market Place Chapel, 6.30, Supply
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. B. L. Gollard
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
LETCHWORTH, Secretary, Miss J. E. Lindsay, The Little House, Garth Road, 11, Rev. Dudley Richards
LEWES, Westgate Chapel, 11, Supply
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kennall
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Thomas
LIVERPOOL, Bootle Free Church, 11, Rev. N. Emerson
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. K. Mitchell
LIVERPOOL, Gateacre Chapel, 11, Rev. Stanley R. Butler
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. N. Emerson
LIVERPOOL, Hope Street, 6.30, Rev. C. A. Piper
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Shirvell Price
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. Dudley Richards
LONDON, Brixton, Effra Road, 11, Rev. E. G. Lee
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11, Rev. J. C. Ballantyne, (Also 6.30, 2nd Sunday in the month)
LONDON, Forest Gate, Upton Lane, 6.30, Mr. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11, Rev. W. Waddington, 6.30, Rev. K. C. Thatcher
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. F. Hankinson
LONDON, Hampstead, Rosslyn Hill, 11, Rev. [illegible] P. May
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. Thatcher
LONDON, Ilford High Road, 6.30, Rev. Robert Taylor
LONDON, Islington, Upper Street [illegible] Hall, 6.30, Rev. A. V. Fox
LONDON, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Mr. G. E. Fenton
LONDON, Leytonstone, Lea Bridge Road, Essex Green, 6.30, Rev. W. Waddington
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. C. S. Dence
LONDON, Richmond Free Church, Ormond Road, 11, Rev. W. M. Long
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. T. L. Jones
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also, 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newham Road, 6.30, Rev. G. J. Greeve
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. W. A. M. Hillary
MACCLESFIELD, King Edward Street, 10.45, Rev. G. D. Foote, 6.30, Student
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MANCHESTER, Blackley Unitarian Church, Chapel Lane, 6.30, Mr. D. C. Dore
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. Roberts
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. John Gill.
MANCHESTER, Rumbold Street Mission, 6.30, Rev. B. L. Hopkin
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30 (February 3rd), Rev. Sydney H. Knight
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown.
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Dr. Alfred Hall.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31 Stockport Road, 11 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. Davies
MIDDLETON, Old Road Chapel, 6, Supply
MORETONHAMPSTEAD, 3, and NEWTON ABBOT, 6.30, Rev. C. G. Toone
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. [illegible] Davies
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. Short
NORTHAMPTON, Kettering Road Church, 6.30, Mr. K. L. Smith
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Ogle
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
OXFORD, Manchester College Chapel, 11.30, Rev. H. Stewart Carter
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallsworth.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Supply.
PLYMOUTH, Unitarian Church, Houndiscombe Road, 11 and 6.30, Rev. E. H. Kingley
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dunsdale
PORTSMOUTH, John Pounds Memorial Church, High Street, 6.30, Mr. J. R. Stubbs
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. W. A. M. Hillary
RICKMANSWORTH, Herts, The Meeting House, 6.30, Mr. Eric Kay
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. Tapp
SALE, Atkinson Road, 11, Rev. John Gill.
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. Wilkins
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. Moore
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. Sowell
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. Francis Terry
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Wightman
SOUTHAMPTON, Church of The Saviour, London Road, 6.30, Rev. F. Munford
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. Griffiths
SOUTHPORT, Portland Street Church, 3.15 Rev. T. J. Jones
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
ST. HELENS, Corporation Street, 6.30, Rev. Angus H. MacKinnon
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Stephen, 6.30, Supply
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
SWANSEA, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
SWINDON, Swindon Hall Road, 10.45, Rev. Joyce Hazlehurst, 6.30, Rev. F. B. Goodway
TAUNTON, Mary St. Chapel, 11, Rev. W. H. Cornell, 2.30, Sunday School
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. Kemble
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. Alec L. Fowler
TORQUAY, Unity Church Montpellier Road, 11 and 6.30, Rev. Charles Eaton
TROWBRIDGE, Conigre Unitarian Church, 11, Rev. S. Spencer
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WATFORD, Friends' House, Church Road (by permission), 7.30. (Last Sunday in the month), Rev. Arthur Peacock
WALLASEY, Memorial Church, Manor Road, 11, Rev. C. A. Piper, 6.30, Mr. F. A. Fitzpatrick
WEST BROMWICH, Lodge Road, 11, Children's Church, 4.15, Supply
WEST KIRBY, Brookfield Gardens, 11 Rev. Maurice Johnson, (also, 6.30, 1st Sunday in the month)
WHITBY, Flowergate, 2.30 (Junior Church), Mrs. Eva Gill
YORK, St. Saviourgate Chapel, 6.30, Mr. C. H. Sears

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. B. H. [illegible], 19 Clifton Crescent, Mt. Lawley
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. D. W. [illegible], Manse Telephone LX 5521
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
[illegible] COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Horsley

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. R. H. Mossop
WELLINGTON, Services suspended. Enquiries — Mrs. Warren, Tel. [illegible]

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School; 7, Service, Rev. Maurice C. Barnes

THE LINDSEY PRESS

Books by the Rev. Basil Viney

IMMORTALITY AND YOU
2/- by post 2/2

GOD AND BEAUTY
No. 4 in "Religion in a Changing World" series
1/- by post 1/2

GOD AND YOU
No. 13 in "Religion in a Changing World" series
1/- by post 1/2

THE REVELATION OF GOD IN NATURE AND HUMANITY
No. 4 in "Religion: its Modern Needs and Problems" series
1/6 by post 1/8

also in stock

DUSK AND DAWN
a dramatic trilogy of the Decline and resurgence of Christianity
5/- by post 5/3

THE LINDSEY PRESS
15 GORDON SQUARE, LONDON, W.C.1

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 1s. 8d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7334 Editorial: EUS. 2912

NEWS REVIEW

UNITARIAN SOCIAL SERVICE

At its meeting in London last Friday the Social Service Department decided to support the appeal of the Unitarian Young People's League for financial help to permit young coloured workers to participate in the forthcoming League conference at Hucklow. The Department is to accept responsibility for four persons.

• • •

Affiliation to the National Peace Council is to be effected.

The Department has agreed to lend all possible support to the nation-wide campaign to be inaugurated in May to support the Inter Church aid for refugees.

A special social service supplement of *The Inquirer* will appear in April.

Other subjects to be treated in 1957 supplements include problems of mental health, and those occasioned by married women's employment in industry. Efforts to augment income to meet increased production costs of such publications are to be made. More individual subscribers and congregation affiliations are needed.

The Department received reports from its members serving on voluntary organizations dealing with social problems. Points stressed were the need for local churches striving to integrate into the social life of their local communities immigrants settling in this country. This applied not only to immigrants from the West Indies but to those coming from European countries. It was urged that people in our churches seeking opportunities for practical social service would find their help very welcome by organizations arranging for immigrants and young persons being met at main line stations and advised on accommodation and employment problems.

The annual meeting will take place at 4.30 on Thursday, April 25, at the Friends Meeting House, Bull Street, Birmingham.

A.P.

The Union of Modern Free Churchmen

The Rev. SHAUN HERRON, Editor of "The British Weekly" will address a meeting on

THE CHURCH IN THE MODERN SITUATION

on Friday, February 1, 1957, at 7.30 p.m.

at Kinnaird Hall, Central Y.M.C.A., Great Russell Street, London, W.C.1.

(Near Tottenham Court Road Underground Station)

Light Refreshments 7 - 7.30 p.m.

Rest and Accommodation

CONVALESCENCE, REST OR WINTER HOLIDAY? All desiring real warmth and comfort will enjoy "Normanhurst", the small, friendly Hotel. A lovely home in "Britain's Best Climate" (mild, no fogs). Twin-bedded 5/7 gns.; Singles 5½ gns. upwards, including full board, early tea, heated bedrooms (central heating everywhere). Annexe 4½ gns. No gratuities. Fresh fruit daily. Vegetarian if desired. Convalescents welcome, breakfast in bed (nominal charge). Facing South, opposite covered walk, near warm Sun-Lounge. Illustrated brochures. Recommended by Unitarians. NORMANHURST PRIVATE HOTEL, Seafront, ST. LEONARDS-ON-SEA, Sussex. Telephone: Hastings 4784.

CHAIRS and TABLES
for
CHURCH, SCHOOL AND HALL
Lists and Illustrations Free on Request
HARPER-WYCOMBE LTD.
Manufacturers of School and Church Furniture
Station Works, High Wycombe, Bucks.
Tel.: High Wycombe 2539

Birth

Findlow—On January 12 at 24 Grange Road, Dudley, to Mary and Bruce Findlow, a daughter (Janet Mary). Both well.

Bolton: Unity Church: The annual New Year's Bazaar was held as usual on January 1, and this year, it bore the appropriate title of "Evergreen Bazaar." It was opened by Mr. George Platt, of Hindley, Honorary Treasurer of the N.E. Lancashire Unitarian Mission, and President of the Provincial Assembly of Lancashire and Cheshire, himself a veritable evergreen in Lancashire Unitarian circles. Mr. R. M. Greenhalgh of Bank Street Chapel was in the chair. In the evening, the Children's Purses were received by the Rose Queen, and the usual concert and film show followed. It is expected that the final proceeds of the annual effort, including sums previously collected, will amount to nearly £400.

New Zealand: Auckland: On December 2, 1956, Auckland Unitarians met at the Church in Ponsonby Road, to say farewell to Rev. and Mrs. E. H. Morris, together with their daughter, Dr. Celia Morris, after a ministry of eight years. The Chairman of the Church Committee, Mr. F. W. Moore, speaking on behalf of all present, paid tribute to Mr. and Mrs. Morris for their painstaking work for the Church during the years and also referred to Mr. Morris's wider influence which would be greatly missed in this City. Mr. Morris was handed a cheque from the Congregation and gifts of particular New Zealand workmanship were also made to the departing family. Later, it was Mr. Morris's last duty to induct his successor, Mr. M. J. Wilsie, M.A., of U.S.A., as the new minister for Auckland.

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 0d. minimum. Each additional line, 2s. 0d.
Miscellaneous—Prepaid
4d. per word, minimum 6s.
W. Hanson [illegible] Press Organisation Limited,
Kingsway House,
115, Holborn, London, W.C.1
Telephone: CHAncery [illegible]
Display Rates on Application Special Terms for a Series

Printed by Wightman and Sons Ltd., Queen Road, Southend-on-Sea and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) [illegible], Saturday January 26, 1957